Volume 9, No. 4 • January 11, 2002

Nation

Stewards of the land?

What do Crees believe?

Essay contest winners

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JUST WHAT HAPPENED?

My son will be 65 when the deal is over if signed. If I live that long I will be 95. Here's a little list of things that happened as I remember them.

September 2nd 1999: Nemaska Band Members resolution #1999-15; Nemiscau Sakhegun, mandating GCCEI to seek a moratorium on further development (hydro, mining, forestry) in Nemaska Territory.

December 1999: Croteau rules in favor of Cree in Forestry.

FEB/MARCH 2000: Croteau Removed from Court Case

2000- Resolution 2000-25 says that the leadership, advisers and legal council are forbidden to do anything to alter JBNQA rights among other things.

June 8th 2000: Meeting in Wemindji, GCCEI unanimously decides to continue with Forestry Fight.

August 14, 2000: Cree Grand Chief meets HQ president.

Nov 26, 2000: Cree Rights decision.

Dec 15, 2000: Quebec Walks Away from Forestry and JBNQA Obligations negotiations.

Jan 26, 2001: Grand Chief Declares Great Whale Project still dead amongst rumors that Cree Are Meeting with Hydro Quebec.

March 2001: Threat in March 2001 for Crees to take effective control of Eeyou Istchee.

Spring 2001 Grand Chief meets New Premier Benard Landry.

Summer/Spring 2001: Cree Know HQ offer is a bad deal. They even say so.

Summer/Spring 2001 Grand Chief & Premier Benard Landry discuss negotiations on global settlement on the grounds that Quebec Separation not be an issue and EM-1/RR project be in the Settlement.

July 2001 HQ Offer refused by Waskaganish & GCCEI delegates at SGA on Natural Resources and Development. VP Vandal forced into a canoe to show Cree opposition. Later HQ refuses to discuss any matters with GCCEI.

Fall 2001: Grand Chief advertises that no Crees should attend the Symposium on JBNQA. He later attends and talks at it.

Sept 2001: Grand Chief Informs Deputy Grand Chief of negotiations.

Oct 17 2000: Toxic Contamination in Ouje Bougamou.

Oct 15-18 2001: Chiefs informed of the AIP.

Oct 23 2001: GCCEI agree in principle to global settlement. Chiefs have had three days to consider offer. An AIP is agreed to.

Oct 2001: Internal memo from Grand Chief issuing a "gag order" on all GCCEI and CRA staff regarding disclosure of material and media.

November 2001; 1st community consultation tour starts.

November 12 2001: A group of non-Natives start up the Rupert River Reverence Coalition to save the Rupert from being diverted. Have some roles been reversed here or what?

November 14: Deputy Grand Chief Matthew Mukash comes out as opposing the deal. That same day I am kicked out of the same GCCEI/CRA meeting where he made his position public. Nemaska Councilor Josie Jimikin throws support behind Mukash. The GCCEI says there is only a small but vocal opposition in Nemaska.

A consultation meeting with the CSB post-students is supposed to be closed to media. We show up in force and are allowed to stay.

Dec 3 2001 : Chisasibi Chief Violet Panchano loses election to New Chief Abraham Rupert, who has a political patform saying he is against the AIP.

Chief Robert Weistche joins Mukash in opposing the AIP.

Dec 10, 2001 : People of Nemaska make a petition setting up a band meeting to deal with the issue.

December 2000: A protest group target cars on the James Bay Highway to protest the inclusion of the Rupert River in the AIP.

Dec 20 2001: Deadline for final text of New Agreement. It isn't met due to some last round eleventh hour negotiations.

January 8 2002- Real final text is released in Mistissini. When the Nation asked for a copy from Cree lawyers I was told that it needed an o.k. from the Grand Chief or Abel Bosum. Wow, wasn't there a Corbier Decision saying something about off-rez rights?

January 11 2002: GCCEI spokesman Bill Namagoose says that the Grand Council has ruled out any possibility of a referendum and that after the tours ends on January 27 the Grand Council will come together to ratify the deal. The deal will be signed sometime in February.

One can only hope that there will be a decision made by all Crees but it really doesn't look like it. At best we will only get to say yes or no to the deal.

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ON THE COVER

Eeyou istchee
Photographer: Neil Diamond
Cover Design: Mona Laviolette

Rez notes

SONNY ORR

WINTER OLYMPICS, SONNY STYLE

I happen to have an affinity for outdoor winter sports such as skiing, bobsledding, ski jumping and all those things. I think it's amazing that someone can go 60 miles an hour without protection and on two slim pieces of wood on top of that. Somehow, skiing hasn't really made such a splash in Cree culture, perhaps because our hills are either made of rock with no snow or are just plain not high enough to get a good mile of down hill skiing. Many years ago, I learned just how dangerous skiing could be...

It all started when my sister begged me to drive them down to a small ski resort called Mont Video, which I seemed to recall was situated somewhere down near the southern tip of South America, but it turned out that the province of Quebec had one, too. Knowing that I didn't have to drive twenty thousand kilometres, I agreed when I was assured that I didn't have to ski, just drive. After an all night driving sprint down the James Bay Highway, we reached our destination, Pal's Motel in Val d'Or. We promptly checked into the plushest room, 101, which was apparently reserved for heads of state, but after some persistence, we convinced the maid that yes indeed, I was ahead of something.

After 20 minutes of rest after a twelve hour frozen drive, my entourage of Cree skiers wanted nothing more than to feel the wind blowing through their hair, (I did not feel the same as I was follicley challenged). Maps were strewn around while I tried to shake off my weariness with coffee then we figured out where to go.

"Are you sure this is the way? Are we there yet?" constantly question my anxious passengers. A small lump in the horizon appeared, near, yet far. That's got to be it.

Upon our arrival, I was amazed that after a half hour drive we had arrived. The chalet looked nice and upon entering, we promptly slipped into a pair of skis each with ski rods attached to our wrists. I was gently pushed outside and onto a ski lift, as my cousin assured me, "Don't worry, you don't need a coach. I'll teach you everything." Famous last words, I thought.

We seemed to be going pretty high up but the view was nice. Somehow, I managed not to fall down as I looked down the steep slope, as an occasional skier confidently swishes and sashays down the run. "Is he for real?" I thought to myself.

"Now, here's your first lesson, just point your skis straight like this" he says, showing me his style.

"No sweat," I reply. I took off straight down the hill. It took me only a moment to realize that I could be seriously injured and I quickly resorted to screaming out "Wwwhhhhooaaa!!!" at the top of my lungs. I started hitting a faster pace after several seconds and only seemed to accelerate with each passing moment. I knew that if I blew it that would be the last thing I would see. A blur passed me swearing in French as I quickly blew past a leisurely couple. Still screaming bloody murder, I approach light speed (or at least it seemed like that). Unbeknownst to me, my cousin had pursued me, trying to give me lesson two, the slow plow.

I realized that I could try to use the ski rods, but one just flew off effortlessly and then I could see what seemed to be the roughest piece of snow, over a hundred feet wide, rapidly approaching me, as my screaming raised another pitch. I hit the first bump and flew high into the air. I'm going to die, I'm going to die, repeated in my brain. The hot dog slalom area passed underneath me as I cleared all the bumps and landed gracefully on the other side. Cousin had to slow down so he wouldn't have an accident and he watched me head towards a long line up of skiers for the lift at the bottom of the run.

I passed over the back of the last skier's skis and hurtled towards a looming chalet. My speed dropped to about 60 kph and somehow, magically, my skis took a life of their own and followed a footpath to the rear of the building and glided at walking pace on the icy parking lot. I grabbed the nearest two vehicles and tried to catch my breath, as my voice could not gasp another word. Ten minutes later, I managed to wrangle off the skis while lying on my back, while a crowd of spectators and curious onlookers wondered about the madman squirming about on the snow and ice on his back.

Steve Podborski I'm not, but a crazy Canuck, perhaps. I can safely say that I'm no pro at skiing, but can anyone top that? First time on skis and going down the professional run breaking all speed records and long distance ski jumping for that slope? Nope, no one, just me.

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A LAST LOOK AT 2001

The year that began on a note of sci-fi nostalgia before eventually morphing into an uprecedented disaster film come to life has finally slid into the recent past. Nobody could have possibly guessed one year ago just how relieved folks would be to see the last of 2001. With all the Y2K paranoia surrounding the turn of the century, 2001 was welcomed with open arms. We had finally reached the milestone made popular by the sciene-fiction works of Arthur C. Clarke and Stanley Kubrick — who knew what lay in store? Here is a month-by-month look back at some of the major events of the past year.

January:

13 villagers in the northern Colombian town of Guatape are forced from their homes and fatally shot in the head by gunmen. The massacre took place just two days after another 11 people were rounded up and killed by paramilitary gunmen.

Quebec Premier Lucien Bouchard announces his intention to leave office and step down as leader of the PQ.

Residents of Mistissini are shocked when Chief Kenny Loon, citing personal reasons, announces his resignation.

Like a bad dream that won't go away, the spectre of a proposed Great Whale project keeps coming back to haunt the Cree. The Grand Council quashes the proposal yet again.

George "Dubya" Bush is sworn in as the 43rd president of the U.S.A. Bill Clinton finds more time for the ladies.

Celine Dion gives birth to Rene-Charles, her first child.

The Baltimore Ravens win the Super Bowl.

Actor Al waxman dies of complications following heart-bypass surgery at age 65.

February:

Crees reject a proposed forestry agreement from the Quebec government. "The overall message Cree delegates heard is that Iyiyuuschii is not for sale, not at any price," said Sam Etapp, coordinator of the Cree Forestry Working Group. Most objectionable was a Quebec demand that Crees drop all court proceedings and agree to give up rights that arise from future court rulings.

A drunk-driving Russian diplomat kills an Ottawa woman in a car accident and heads back to Mother Russia.

The U.N. announces that mad cow disease has become a global health threat.

Hardliner Ariel Sharon is elected president of Israel.

George Gillett, of Colorado, purchases the Montreal Canadiens and the Molson Centre for $250 million.

Dale Earnhardt, 49, dies in a crash at the Daytona 500.

March:

John Longchap is elected as the new Chief of Mistissini with 335 of the total 837 votes cast.

As a demonstration of their boundless intolerance, the Taliban destroys ancient statues of Buddha in Afghanistan.

Police arrest 138 bikers in a series of raids across 75 Quebec towns.

Having analyzed pipes found close to Shakespeare's home, resesarchers speculate that he may have been inspired by cocaine and marijuana.

Jazz musician Moe Koffman dies of non-Hodgkins lymphoma at age 72.

April:

Hydro-Quebec celebrates record profit. The utility showed a net profit of $1.08 billion for 2000, an increase of 19 percent over the previous year. HQ's gross revenues jumped from $9.6 billion to $11.4 billion.

The Cree Nation Bears steal the show (but not the cup) at the Chrysler Cup Provincial Championships. The Bears, who created quite a buzz at the tournament, were eliminated in a hard-fought quarter-final game that went to overtime.

Indian Affairs Minister Robert Nault visits Eeyou Istchee, and all I got was this lousy t-shirt.

News emerges about diamond mining interests near Wemindji.

The streets of Quebec City, host of the Summit of the Americas, resemble a war zone as riot police take on crowds of anti-globalization demonstrators with water canons and tear gas. News images beamed around the world reveal that Canada has rougher sports to offer than ice hockey.

New York punk-rock icon Joey Ramone dies of lymphoma at age 49.

Queen Elizabeth celebrates her 75th birthday.

Montreal boxer Davey Hilton is found guilty of sexual assault.

May:

The AFN rejects the federal government's *governance intiative*. "The subject matter on the table for discussion does not reflect the First Nations' vision or understanding of governance," said National Chief Matthew Coon Come.

A state of emergency is declared in Nemaska and the community is evacuated under threat of a forest fire.

British author Douglas Adams dies of a heart attack at age 49.

Photographer Spencer Tunick gets over 2000 people to pose naked for a photo in downtown Montreal.

Addicted to gambling, Danel Naudi commits suicide in the parking lot of the Montreal Casino.

June:

Felipe Alou, in spite of his status as the most beloved sports figure in Montreal, is fired as manager of the Expos. He should have run for mayor.

The crown prince of Nepal, Dipendra, kills his parents, other family members and himsef.

Cree Spoken Here is awarded Best Canadian Aboriginal Language Television Production at the Banff Television Festival.

Tony Blair is re-elected Prime Minister of Britain.

Blues legend John Lee Hooker dies in his sleep of natural causes at age 83.

Actor Anthony Quinn dies of respiratory failure at age 86.

"What the hell do I want to go to a place like Mombassa? . . . I just see myself in a pot of water with all these natives dancing around me." Toronto Mayor Mel Lastman makes unfortunate remarks about Africa in the midst of a campaign to gather African support for Toronto's 2008 Olympic bid.

Actor Jack Lemmon dies of cancer at age 76.

Oklahoma bomber Timothy McVeigh is executed.

July:

Internationally acclaimed Montreal writer and curmudgeon Mordecai Richler dies at age 70.

Brian Zelnicker

Hydro-Quebec VP Thierry Vandal faces the paddle of rejection in Waskaganish as the Crees say no to a multi-million dollar partnership deal proposed by the utilty. "These people expect to see that youngster grow up and enjoy the land and the fruits of the land," said Grand chief Ted Moses.

A dozen Canadian Alliance party members jump ship.

Kobayashi Takeru, 23, of Japan inhaled 50 hot dogs in 12 minutes. The Hoover-like carnivore, weighing in at only 131 pounds, doubled the previous record of 25.

The AFN and the Department of Indian Affairs and Northern Development agree to a 30-day "cooling off" period in the wake of the Halifax Assembly where the word "roadblock" could be heard here and there.

The 2008 Olympic games are awarded to China.

Phoolan Devi, India's famed Bandit Queen, is killed outside her New Dehli home.

Sprinter Donovan Bailey calls it quits.

August:

Cheeky Quebec athlete Daniel Blouin is stripped of his bronze medal for mooning spectators at the Canada games.

A Palestinian suicide bomber takes 16 lives in Jerusalem.

Steve Diamond is elected as the new Deputy Chief of Waskaganish.

The Esquimalt and Songhees bands, from the Victoria region, file a 15-page statement of claim with the Supreme Court of British Columbia seeking a declaration that the provincial legislature sits on land that is legally theirs through treaty rights.

Things heat up, yet again, on the waters around Burnt Church.

Air Transat pilot Robert Piche makes a heroic emergency landing in the Azores, saving the lives of 304 people on board the Airbus. it later comes to light that Piche had done time for drug smuggling.

September:

Canadiens Captain Saku Koivu is diagnosed with abdominal cancer.

Ernie Coombs, a.k.a Mr. Dressup, dies at age 73.

The racism conference in Durban, South Africa, degenerates into a forum for anti-semitism where Jewish delegates are faced with placards reading "Hitler should have finished the job." Predictably, the U.S. and Israel pull out.

Afghan resistance leader Ahmed Shah Masood, 49, is killed by suicide bombers in northern Afghanistan.

The world is shaken by the horrific events of September 11th. Four American airliners are hijacked by terrorists and crashed into the World Trade center, the Pentagon, and a field in rural Pennsylvania. Airports and borders are closed, events are cancelled, and life in general comes to a halt.

October:

Saskatchewan police officers Ken Munson and Dan Hatchen are found guilty of unlawful confinement. The officers had abandoned 35-year-old Darrell Night, of the Salteaux First Nation, on the oustskirts of town in minus 22-degree weather the previous January.

A Russian passenger plane, en route from Tel-Aviv to Novosibirsk, is accidentally shot down by the Ukrainian military. All 78 on board are killed.

George "Dubya" Bush orders air strikes on Afghanistan.

Eastmain residents are shocked by a shooting incident involving two local boys aged 10 and 11. The boys, who fled in a stolen canoe, were apprehended the next day by police. Nobody was hurt.

Cree leaders sign the now infamous Agreement-in-principle with the Quebec government. News of the deal comes as a complete surprise to just about everyone that wasn't at the signing. The proposed deadline for the final deal to be drafted and signed is the end of December. "We're not rushing," said Grand Chief Ted Moses, "that's the time we feel we need to conclude it."

The anthrax scare hits the U.S after spores turn up in tampered mail. A 63-year-old Florida man dies of pulmonary athrax, becoming the U.S.'s first human fatality of the pathogen in 25 years.

The Quebec governmet admits to knowing about contaminated fish in the Ouje-Bougoumou region at least two years before they decided to share that information with the community.

November:

The people of Nemaska give a resounding thumbs-down to the AIP at a consultation led by the Grand Council. The Grand Council maintains that Nemaska supports the deal. Apparently, no doesn't always mean no.

Gerald Tremblay defeats Pierre Bourque to become the new mayor of Montreal.

Estimates to clean up the toxic mess around Ouje-Bougoumou range from $500 million to $1 billion.

Canada 3000, the country's second largest airline, goes out of business.

Deputy Grand Chief Matthew Mukash goes public with his oppostion to the AIP.

American novelist Ken Kesey dies after cancer surgery at age 66.

An American Airlines Airbus A300, bound for the Dominican republic, crashes in Queens shortly after take-off from JFK airport.

The much anticipated Harry Potter and the Philosopher's Stone takes movie theaters by storm.

The Calgary Stampeders defeat the Winnipeg Blue Bombers 27-19 to win the Grey Cup.

Former Beatle George Harrison dies of cancer at age 58.

December:

Chisasibi votes in Abraham Rupert as their new Chief.

The Badabin Eeyou School in Whapmagoostui is attacked by vandals and set on fire.

The Taliban are driven from Kandahar.

Anti-Taliban forces capture the Tora Bora caves, but no sign of Osama Bin Laden.

Armed gunmen attack the Indian Parliament, killing seven and injuring 18 before they are killed themselves. The attack sparks a heghtened state of alert between rival India and Pakistan.

Raging bushfires threaten the suburbs of Sydney, Australia. Disturbing reports surface that at least half the fires were set deliberately.

Unhappy with coverage of the AIP, the Grand Council pulls its ads from the Nation and publishes its own glossy "newsletter" instead. The slick new publication is called "Eeyou Eenou Nation," no relation.

Amid scenes of rioting and general chaos, the Argentinian government collapses.

Actress Winona Ryder is arrested for shoplifting clothing and hair accessories.

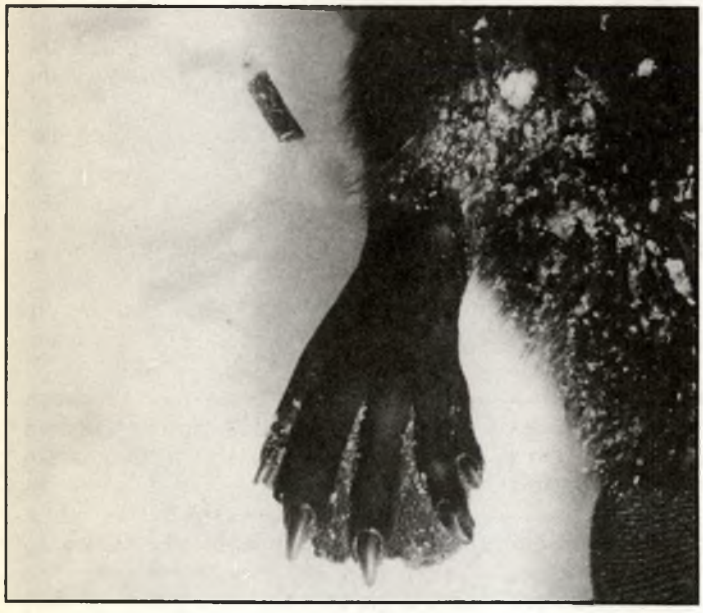
The Lord of the Rings: The Fellowship of the Ring brings the older kids flocking to the big screen.

Possibly the most useless terrorist known to date, a passenger on a Paris-Miami flight tries to ignite explosives packed in his shoes, but only succeeds in biting a stewardess. Passengers subdue him, doctors tranquilize him and he is forced to wear a dunce cap for the rest of the flight.

The world breathes a collective sigh of relief as we finally bid farewell to 2001. Good riddance.

ESSAY CONTEST WINNERS

We would like to thank all the people who particiated in the contest. The essay contest is a joint effort by the Cree School Board and the Nation. It is something that we are both proud to do. Unfortunally we couldn't pick everyone and our panel of judges finally settled on the winners in the next few pages. We hope to see you all back again next year.



ᐃᔨᓱ ᐊᐳᒧᐃᐧ ᑲ ᐊᐤᐱᑎᐤ ᐁ ᑭᓯᒪᒫᓐᓄᑦ

ᑲᔪᑎᑦ ᒪᑫ ᔑᓐᐊᑦ ᓂᑎᓯᓂᐤᑲᓱᐧ, ᓂᑯᑕᓏᑦ ᑲ ᐃᐤᑕᑦ ᓂ ᐃᐤᑎᑕᐧ. ᐊᐸᓄᑕᐧ ᐃᔨᓱ ᑭᓯᒪᒫᐅᑲᒋᐧ ᓂᑭᓯᑕᒪᓯᐧ ᑎᐤᐧ ᐃᐤᑌᐧ.

ᓂᑯ ᒥᔨᐦᐤᐧ ᑲ ᑭᓯᑕᒪᓱᐧ ᑲ ᑭᓯᑕᒪᓱᐧ ᐃᔨᓱ ᐊᐳᒧᐃᐧ ᑲ ᐊᐤᐱᑎᐤ ᐯᐧ, ᓂᓓ ᑲᔭ ᓂᔑᑌ ᑲ ᐃᐤᑌᐧ, ᐁᑯ ᐃᔨᓱ ᐊᐳᒥᑦ ᓂᑭᓯᑕᒪᒫᐅᑲᒋᐧ. ᔑᓯᐦᐧ ᑭᐢᐧ ᐃᓯᓂᐧ ᐃᔨᓂᐤᑲᓱᐧ ᐊᐤᐱᑎᐤ ᐊᐧ ᐯᐧ ᓂᓓ ᑲ ᑭᓯᑕᒪᓱᐧ. ᐃᔑᐦᐧ ᑎᐢᐧ ᑭᐢᐧ ᐃᓯᓂᐤᑲᓱᐧ ᐊᐧ ᐯᐧ ᓂᔑᑌ ᑲ ᑭᓯᑕᒪᓱᐧ.

ᓄᐧ ᑲ ᐃᐤᑕᔨᐧ ᓂᑯ ᑭᓯᑕᒪᓯᐧ ᐊᐧ ᐱᔑᑎᑲᐧ ᐊᐳᒧᐃᐧ. ᓂᔨᔪᐧ ᑲ ᐃᐤᑕᔨᐧ ᔑᔑ ᓂᑯ ᑲᔪᑎᐤᑕᔨᐧ. ᔑᔑ ᒪᐧ ᓂᑲᔪᑎᐤᑕᐧ ᐁ ᒪᔨᓇᐤᐃᑎᔨᐧ, ᐊᐳᒥᔨᐧ ᑲᔪᑎᐤᑕᐧ ᐊᐧ ᐱᔑᑎᑲᐧ ᐊᐳᒧᐃᐧ.

ᐁᔑᐧ ᒪᐧ ᓂᐃᑎᐤᐃᑯᐧ ᐊᐧ ᑲ ᑭᓯᑕᒪᓱᐧ ᐃᔨᓱ ᐊᐳᒧᐃᐧ ᑲ ᐊᐤᐱᑎᐤ.

ᐁᑯᐧ ᒪᐧ ᐁ ᐃᔑᐱᔑ ᒪᔨᓇᐤᐃᑎᔨᐧ, ᒥᔨᐁ ᒪᐧ ᑭ ᓂᔨᔪᒥᓇᓇᐧᑯᐧ.

ᐊᐸᕀᐧ ᒥᔨᐁ

Curtis Mark Stewart 1st Place Cree language- $400 Winner

White-Chested Beaver

by **Michael Neeposh-** 1st Place English language-$400 Waswanipi

This is a story told to me by my grandfather, his recollections of one of his hardships during his youth days.

It was during the late 1930's at the time Hudson Bay was expanding further to the north in search for beaver fur, the Cree people were independent to the land living as nomads following the animal migrations. In my grandfather's time he was a young man with no children. Every summer families would come from their long winter camps and gather at the Waswanipi post. This happened every summer; during this time the late Reverend John Gull would marry these young adults. My grandfather had come from their winter camp along with three families he had lived with throughout the whole year, this year his eldest sister Clara had arranged for him to marry a young girl by the name of Charlotte Cooper. He agreed to marry her. He married that summer.

In early fall my grandfather and his new wife went along with the three families. They all left Waswanipi post in their canoes and paddled up rivers, lakes, and they had come to the same portages they walked last year. Their destination was to get to the winter camps safely. In total there were 4 men, 6 women and a dozen children. Every day during their long voyage, each and every person had a task to do daily. My grandfather's task was to hunt, along with many others. They lived with older people, which meant more work for him. He had to pitch tents and teepees for the families. During these times he would sometimes sleep beneath the moon and stars lacking shelter or food. In spite of these obstacles this was his way of life.

When the lakes and rivers finally turned to ice, dogsleds and snowshoes were the only means of getting to the winter camps for the families. It was the same routine for these families every year. This year things were going to be different for the families, as tragedy would come upon their peaceful journey.

It was during the voyage to the winter camp on a dark early morning my grandfather's brother-in-law, Johnny, a much older, more experienced hunter than him had been lost. He had woke up that early morning while everyone was asleep, only telling his wife that he was going to check out his martin snares. His dog, more of a best friend and hunting partner to him, was tied up to the tree. Everywhere that Johnny went his dog always followed him. When everyone woke, they were surprised to see that Johnny had not returned and that his dog was tied to a tree and not along with him. He had been gone for hours...

CREE NATION OF WEMINDJI

Cree Nation of Wemindji and Wemindji Sports & Recreation

PRESENTS:

19th Annual Senior Hockey & Broomball Tournament 2002

January 31, February 1, 2, 3 2002

We are officially inviting you our Invitational Wemindji Senior Hockey & Broomball Tournament
Deadline: January 28, 2002 at 3PM.

CATEGORIES	# OF TEAMS	INSCRIPTION FEE	CHAMPIONS	FINALISTS
Class "A"	8	$1000.00	$8000.00	$4000.00
Class "B"	8	$800.00	$4000.00	$2000.00
Women's Broomball	6	$700.00	$3000.00	$1500.00

Individual awards will also be presented to the following: (in each category) Best Goalie, Best Defense, Best Forward, Top Scorer and Most Valuable Player (MVP)

If your team is interested in participating in the tournament, make check or money order payable to: Wemindji Recreation Department
mail to: Wemindji Sports & Recreation
P.O. Box 129 Wemindji, Quebec J0M 1L0

Also Plaques and Individuals Awards

Full inscription fee will be needed before deadline. There will be no changes made to the schedule once it has been made. Any team that wants the schedule changed will be charged a fee of $100.00. Players pass $10.00

For more information, please call the following:
Brian Ottereyes-Recreation Director
Tel: 819-978-0264 ext.306
Fax: 819-978-3696
Home: 819-978-3020
e-mail:markta@creenet.com

The men of the camp had done a search and rescue, searching everywhere, in case he had an accident setting up his traps. There were very little chances of finding him; his footprints had already been covered with snow. There were still no traces of Johnny the next day. My grandfather was sent back to the post, he was to request as much men to assist in finding Johnny. The late chief Dion Blacksmith at the time and three other men had come in dogsleds and once again the search began. They weren't able to find anything.

A few days later the widow of Johnny walked to the river to get some water for the camp. She brushed the ice on the hole by the shore, then filled her pails to the top. As she walked back to the camp, she looked along the river as if she had any luck in finding her husband along the shoreline. Ironically, she had come to find that Johnny's moose-hide glove was on the shoreline. She ran to it and picked it up and took it home. As she was walking to the camp she wiped her tears so as not to show the hurt inside of her. She then told the people that this belonged to her husband Johnny. She had made the moose-hide glove for him in the spring. The men had been crossing the river over and over again. They didn't remember seeing anything by the shoreline of that river.

They were questioning the death of Johnny. They came up with many conclusions. One thing they had realized was when they got up that morning, they had found Johnny's beaver pelt had been bitten into pieces. Seems like someone had fought the object, where Johnny hung it up on the tree to dry, it was on the ground all in pieces. It was an unusual beaver pelt; the chest of the beaver was white. It was the first time a hunter in their clan had killed such a unique beaver.

The eldest hunter, Willie, brother of my grandfather, spoke and began to say he got up early that morning knowing that it would be his last day, as if he didn't want us to witness his death. He had tied his dog because where he was about to go was supernatural and only means of transportation was death. The beaver's chest was white, which only means that he went through the ice on that river.

Things were going to be harder for the hunters as they had lost an experienced hunter. Lucky enough they had made it through the cold winter and made it safely yet saddened by the passing of their loved one.

They never found Johnny; they searched for him again in the early spring while passing by, going to the old post. That summer they had to share the bad news with the people of Waswanipi.

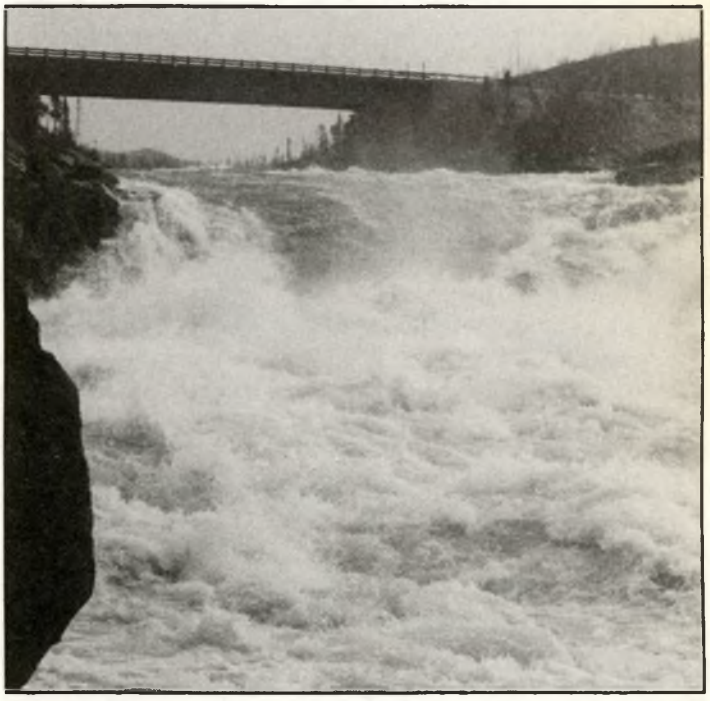
The Northern Lights

by **Hazel Pelletier**- 2nd place English language- $300
Secondary III
James Bay Eeyou School
Chisasibi, Quebec

When I look at the sky at night; when everything noisy is out of sight. When the lurid colours show up, they are so magnificent. The way they swirl around in the sky, all those colours mixing together, they have a beauty that will last forever in my heart. Their beauty is like a magnet to all below. When you look at the Northern Lights at night, you can see them dancing. The lights shimmer, flow and bend. They are so luminous. If you look closely, you can see that the Lights are shaped like people and animals. They are a special magic. They fill you with such great awe. The Lights shimmer with the colours of red, purple and green. They are all so beautiful. The sky is so serene. The Northern Lights are the most beautiful things I have ever seen.

I have heard that the Northern Lights have stories connected to them. Some people say the Lights are good and some say that they are bad. I'm not quite sure of what they mean by that. They say that the Northern Lights are like people. The way they swirl around in the sky looks like they are dancing. The way they look when they bend towards us, it seems like they are reaching out to us. The way they look when they are still, it looks like they are watching over us and smiling right at us. Some people say that when you look at the Northern Lights, they seem to be shaped like animals. When someone dies, their spirit goes up to heaven maybe. When the Northern Lights come out at night, their spirit is paying us a visit. There are other beliefs about the Northern Lights. Some people tell stories and legends that seem hard to believe.

When you think of the Northern Lights, what do they remind you of? What do you feel? What do you believe? I guess they are there to remind us that we are very much loved.



Harmony in Nature

Patrick Dixon-3rd place English language-$100.00
Pre-Technology student in CMM116

Everywhere I look there is harmony in nature. Up in the sky the geese migrate north and lay their eggs in the spring; in the bush the animals nourish ad shelter themselves. Fish lay eggs during spawning season in the wild raging rapids of the river. I look to the wilderness of northern Quebec to see how the bush,

the rivers, and the animals bond with each other and me.

As I stroll along a naturally beaten down trail on my grandfather's land, deep in the bushes of James Bay, I often wonder how many times he has walked on the very same path, or how long this trail has existed. In the bush, I see a pine tree growing from the rich, unspoiled ground. The pine's roots soak up the rain, and the tree grows bigger. As the tree grows, it shades the ground and prevents other trees from growing, yet it helps purify the air we breathe and helps to shelter and feed animals. The bush has made me ask countless questions and has delighted me in many different ways. The land often gets me thanking a lot of what it was like in the good old days. It is truly the only place where I can be at peace with myself and have no worries. The bush provides me with all the basic necessities I need to survive and gives me a sense of comfort. It is all harmony.

A trip up the river has been one of my favourite pastimes for as long as I can remember. When I was a child growing up in an isolated reserve back in the eighties and nineties, my family and I would travel up the river on wonderful fishing trips every weekend. Seeing my parents prepare our fishing gear, the tent and the lunch would get me excited. As we journeyed up the river, we would always see something interesting along the way, like the time we saw a couple of cubs high up in a tree and their mother not far away relaxing in the shade.

Another time, we were stranded up the river for a whole week because the weather would not allow us to travel back home. The winds were just too strong, and the waves were too high for our 22-foot canoe to travel in. My father just didn't want to have his family in a situation where he might endanger their lives. As a child with a vivid imagination, I never got scared of starving or feared some beast attacking and devouring my whole family in the middle of the night. These trips on the river brought our family closer and strengthened the bond between us and nature.

The animals of northern Quebec have always had a deep connection with my spirit. This might sound absurd for someone who doesn't understand the relationship between the hunter and the hunted, but it won't sound crazy for the hunters. It has been fifteen years since I started hunting, and it has been a lot of fun and nourishing. It all started when I was nine years old, ever since I trapped my first rabbit in a snare wire. That day I felt like a new person. It felt like I was helping by providing fresh, wild meat for my family. I believe the wild animals have the best meat of all the animal kingdom because they are not stuck on a farm.

These animals are able to roam the land and try other kinds of vegetation in different areas of the bush. This enables them to get the exercise they need which keeps them healthy, strong and delicious. My father taught me to respect all animals, big and small. He would always tell me not to kill anything our family would not eat. Respecting the natural world will not only do well for the animals, but it will come back and give you more to provide for a family.

Life in the bush, trips up the river, and seeing animals of the land are my harmony in nature. The animals have always been a part of my everyday nourishments for as long as I can remember. I think it is important to look after the natural resources that have been given to us by the Creator. I believe it is important to comprehend that money will not provide anything satisfying when our natural resources diminish because of neglect and greed. We should all try to take only what we need and not more.

Aujourd'hui mon éducation, demain mon avenir

Travail réalisé par **Daphné Trapper**,
Premier place français-$400.00
élève de secondaire 4 français.
Enseignante de français : Marlène Beaulieu
l'ecole Wiinibekuu School

Bonjour tout le monde! Je m'appelle Daphne Trapper. Ma professure de français est Marlène Beaulieu. Je suis en secondaire 4 français. J'aimerais vous expliquer mon opinion sur le sujet suivant : « aujourd'hui mon éducation, demain mon avenir ».

J'ai choisi de vous parler de ça car c'est vraiment important. En commençant, je vais vous parler de mon éducation. Selon moi, je crois que tous les jeunes devraient finir leur secondaire 5 pour avoir un bon emploi. C'est pas toujours facile de se lever chaque matin pour aller à l'école. Aussi, d'être attentive chaque jour. C'est difficile d'apprendre dans une langue qui n'est pas ta langue et aussi quand tu demeures dans une communauté qui n'est pas vraiment exposée au français. « Le français est un atout ». C'est pour ça que je suis contente d'étudier en français. C'est important de venir à l'école pour pouvoir réussir avec de belles notes pour avoir des crédits pour pouvoir aller au Cegep. Une autre chose importante, c'est d'être toujours présent pour être capable de suivre le niveau ou tu es rendu. L'école est un endroit très important pour apprendre et pour t'enrichir avec de nouvelles connaissances.

Maintenant, je vais vous parler de ce que je planifie pour mon avenir. Je veux être une enseignante. Et, pour devenir une enseignante, il me faut beaucoup d'éducation au Cégep et à l'Université. Je sais ça parce que j'ai vu ma mère et ses soeurs prendre des cours pour leur diplôme d'enseignement. La

profession que je veux faire demande beaucoup de patience avec les enfants. Je veux enseigner aux jeunes de maternelle ou première année ou deuxième année. Je trouve que les enfants de notre école sont chanceux d'apprendre dans leur langue maternelle. Quand je serai professeure, je veux parler à mes élèves en cri. Je trouve que c'est important que les enfants soient capables d'écrire et de lire le cri pour que nous soyons capables de garder notre culture et notre langue crie. Je peux voir comment ça demande beaucoup de travail parce que ma mère est toujours à l'école. Je regarde mes tantes qui enseignent en cri et qui parlent toujours en cri et elles vont voir nos aînés pour en savoir plus sur la culture crie et pour apprendre des mots qui ne sont plus très utilisés. Il faut que je fasse la même chose que mes tantes. Il faut se lever tôt le matin pour arriver à l'heure parce que c'est un travail qui te demande de toujours être à l'heure. Je veux être une professeure comme ma mère et ses quatre soeurs.

En conclusion, je veux vous dire présentement que j'étudie en français pour m'aider quand je vais aller au collège et à l'Université mais le travail que je veux faire dans le futur me demande d'être capable de lire, d'écrire et de parler ma langue correctement. Et pour ça il faut suivre des cours dans la littérature crie. Comme vous le voyez, nous les jeunes cris nous sommes très chanceux de pouvoir aller à l'école et nous éduquer car dans quelque pays du monde, il y a des jeunes qui n'ont pas cette chance. Alors, j'encourage tous les jeunes de bien aller à l'école.

Mon futur

Roger Jolly
secondaire place français-$300.00
l'ecole Wiinibekuu School

Bonjour, je m'appelle Roger Jolly. Je suis en 2e secondaire français. Jài 14 ans. Plus tard, je vais chasser parce que j'aime la chase dans le bois.

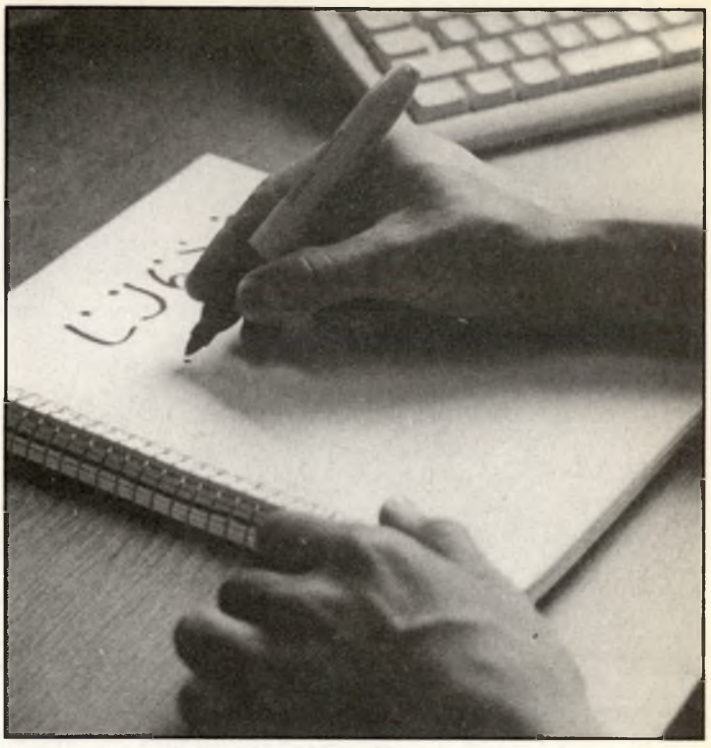
Je vais chasser du lundi au vendredi. Je commencerai à chasser à 8 heures du matin. Je chasserai le soir aussi. Je vais toujours être dans le bois pendant les vacances. Je chasserai presque tous les mois, j'aime chasser en avril, en mai et en juin. J'aime chasser avec mon père, mon frère et mes amis aussi. J'irai chercher du bois pour faire du feu quand il fera froid dans la maison.

J'ai commencé quand j'étais petit. J'ai regardé mon père. Ça paye bien quand on donne des fourrures au Conseil de Bande. Après on achète de la nourriture.

C'est important d'aller dans le bois pour manger. Ce travail est nécessaire pour mon père. Il a toujours chassé et moi aussi je veux faire la même chose. Norman Jolly est aussi un chasseur.

Je ne pourrai pas chasser quand il va pleuvoir et quand il y a beaucoup de nuages. C'est difficile de chasser quand il tombe beaucoup de neige, qu'il vente beaucoup et quand il pleut fort. Des fois je ne peux pas revenir à Waskaganish parce qu'il fait trip froid. Je n'aime pas quand je viens ici à Waskaganish parce que je n'aime pas rester ici.

J'ai commencé à chasser quand j'avais 12 ans. J'apprends comment vivre dans le bois.



Mon futur

Cicely Trapper
troisieme place-$100.00
l'ecole Wiinibekuu School

Bonjour, je m'appelle Cicely Trapper. Je vais vous parler de ce que je veux faire plus tard lorsque j'aurai fini l'école. J'aimerais travailler à l'école avec les enfants comme ma mère Lucie Stephen Trapper.

Je vais travailler de 9 :00 du matin jusqu'à 4 heures de l'après-midi. Je ne serai pas en retard pour mon travail. Je vais être professeur de quatrième année comme ma mère. J'aimerais travailler avec Melina Katapatuk, on veut être comme notre mère. Nos élèves vont aimer venir à l'école tous les jours.

J'ai choisi ce métier pour avoir beaucoup d'argent. Ça va bien payer. Je pourrai acheter beaucoup de choses pour manger, pour donner à ma petite soeur Sonya. Je pourrai payer ma maison et m'acheter une belle auto pour aller à Val D'Or avec mes amies. Je devrai aller au collège pendant deux années et ensuite à l'Université pendant trois ans.

Etre professeur c'est un travail important pour le élèves; l'école c'est important pour les enfants. Les élèves vont me respecter et je vais dire aux élèves de respecter les autres professeurs. Ma mère fait ce travail ici à Waskaganish et elle respecte les autres professeurs, les élèves et les directeurs.

Je vais essayer de faire ce travail pendant vingt-cinq ans. J'ai hâte parce que quand quelqu'un travaille à l'école, il a beaucoup d'argent.

The Orphan

Told by William Kawapit Sr.

I had heard this legend told by my grandmother. Long ago, it was considered a great fault to be heartless to an orphan. But there was once an orphan who was abused and he was not taken seriously. But this young orphan foretold events to come. This is the legend I'll tell you.

There was once an orphan who was raised in a camp. He had no parents. He had a cousin and they were very close friends. During the winter, the group migrated around the hunting grounds. They were in pursuit of caribou. They were in an area where there were not many lakes. My grandmother use to say that when the caribou hunt was in progress; the people camped wherever they wanted. They didn't necessarily camp near a lake to fish because they were eating caribou meat. These people camped near a little pond without the intent to fish. As the people made their camp, the young orphan said to his cousin, "Cousin, I wonder why I have this feeling. I think it would be better if no hole was chiseled on this pond. Tell the others if you want to." The orphan knew that the people would have no regard for his words. The cousin told the others what the orphan had said. The people frowned upon his words. "Why should we not chisel a hole in the ice? We're camped here so we can drink the water!" The orphan didn't push it because he knew the reaction of the others. When setting up camp, they chiseled a hole in the ice to get water to cook supper.

Long ago, the Cree people only used traditional teepees with open fires even during winter. The two cousins slept side by side. The orphan said to his cousin, "The reason why I said that this pond shouldn't have been opened, I'm sure something will happen to us. We'll get dressed when it's time for everyone to sleep. We will get away from here." During the night, the moon shone brightly. The entire camp was bedding down for the night. The two young boys dressed up warmly and went outside. The orphan told his cousin "Let's go down the path. We'll sit on the snow bank at the edge of the pond. I'm sure we'll see something come out of that hold in the ice." They followed the trail going down to the pond and jumped into the snow bank. The two boys settled into the snow bank. As they sat there, they saw a figure heaving itself from the water hole. It was huge. The beast was in the shape of a beaver. It followed the trail up the camp and disappeared to where the lodges stood.

The orphan told his cousin, "Once that beast has killed everyone at our camp, it'll drag the bodies back into the water through the hole in the ice." The beast was gone for a while at the lodges. Then they saw it coming back down to the pond. The two boys could see that it was dragging something in the grip of its mouth. It was the body of one of the people from their camp. One after the other, the beast dragged all the bodies back into the hole in the ice. The entire camp had been killed and their bodies dragged into the hole. The two young boys were the only ones to survive. If the orphan had been taken seriously, this might not have happened. This is what happened when the orphan was not listened to.

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STEWARDS OF

What do Crees believe?

Some people believe that Crees aren't stewards of land anymore. That era has passed. What do you believe? Here is a summary of some of the arguments on both sides of the historic agreement before us.

The Grand Chief is hoping to sign the deal with Quebec early February. The latest news is that each community will hold its own referendum but the Grand Council has ruled out a national one saying a Grand Council meeting is enough. The Grand Council is now in the middle of its communities tour with the complete agreement. Crees need to voice their opinion - in favour or against - and be heard.

WHY CREES SHOULD SIGN THE DEAL

1. There are twice as many Crees today as there were in 1975. In 25 years it looks like there will be twice as many as there are today, or 26,000. The Crees must prepare now to become economic players in the development of Eeyou Istchee so that the thousands of Crees who will be looking for jobs in the future will have employment opportunities.

2. The land is full. There are just as many Cree trappers as there were in 1975 only today there are many more people who in addition to the trappers are hunting. The total economic impact of hunting and trapping is on the order of $ 1 million per year from furs and about $ 2 million dollars in food. This will still be available and is essential food for the health of the Crees, it represents a small part of the income, $200 million required by the Crees to run the communities.

3. To provide a future for the Cree people we must look to the future. The Agreement will help us to create the jobs that our children need and will need in the future. While there will be those who will directly feel the impact of the dams to be built under the Agreement, they will still have traplines and places to practice the traditional way of life. Moreover, the Agreement will get rid of the NBR project, which would have flooded many thousands of square kilometers of land. This land and the Broadback and Nottaway Rivers will be saved by the Agreement. The new project is very small by comparision.

4. The Eastmain and Eastmain-Ruperts projects will provide employment to Crees over the coming 5 to 10 years. This work and the skills learned in undertaking this work will be useful to the Crees in the future.

5. The Agreement provides for a long-term (50 year) implementation of Section 28 of the James Bay and Northern Quebec Agreement. In the Agreement certain committees were set up to oversee community and economic development. These never functioned and as a result we have had 25 years of fighting in the courts with the governments on Quebec and Canada about what we need. With the new agreement we will set the priorities and We can start to build the housing and other community build-

WHY CREES SHOULDN'T SIGN THE DEAL

1. *No one denies population growth. A Cree leader once said that 33% of Crees could live on the land and 33% of Crees could be employed by entities and local businesses, but the problem is the remaining 33%. This problem of creating jobs was known a long time ago. Why didn't leaders start something then to increase employment opportunities? How do we know they will do anything better this time around?*

2. *Traditional pursuits are vital to our identity. It doesn't matter that they don't bring in lots of money. We should be encouraging people back onto the land. The CTA started a pilot project in Mistissini where 20 couples were to return to the land. Too bad the program was axed. As for money, if we fight for true control over the territory then we would be able to tax Eeyou Istchee's development. It would be a lot more than $200 million.*

3. *Crees have said again and again in the AGA's that we don't want any more dams until all the agreements are fulfilled. As for jobs, we hear that HQ will now finally be willing to give us some of the 160 jobs they "guaranteed" us under the 1986 La Grande Agreement!*

4. *See previous point. (Do our leaders have to resort to Hydro projects to provide jobs for our people?) La Grande had 15,000 employees to build it but how many people work there today? The AIP doesn't guarantee jobs.*

5. *As for investments in Cree large-scale businesses we only have to look at our past record. If the Crees had invested in local businesses instead of a boondoggle like Servinor then perhaps there would be some more jobs in the communities. This new deal seems set up to create more Servinors. Many Crees expect this new money will be wasted on consultants, high salaries and bad economic ideas – just like the old money was.*

THE LAND?

WHY CREES SHOULD SIGN THE DEAL

WHY CREES SHOULDN'T SIGN THE DEAL

ings needed by our people. We will also be able to invest in all kinds of businesses and economic opportunities in mining, forestry, tourism and hydroelectricity.

6. We have been fighting this past 30 years for recognition of our rights. Even Matthew Coon Come said several times to Quebec that they should scrap the Great Whale and NBR Projects and propose something smaller. Well, here it is! Not only have we stopped the old projects, but we have an agreement that gives us a direct financial interest in the development already on the territory and in the new Eastmain and Rupert Projects. The new funds will increase as the value of the electricity, wood and minerals taken from the territory increases. We will need this money and the jobs created by development to make a future for ourselves. Otherwise, we might well go the way of other aboriginal peoples who sit on the road while the companies take the wealth of the land. Let's make history, not be caught in its trap.

6. *Crees won Great Whale without giving anything up and had stronger rights as a result. The biggest problem with this deal is that Crees don't understand it. We haven't been given the time to understand it and our leaders are trying to ram it down our throats. Maybe it is a good deal. Maybe it's not. But our trust has been broken.*

7. If we reject the deal there will be negative consequences: First of all we will be back in court and our compensation funding will go to the lawyers who will fight this fight. We might "win" in court and be awarded less than what is in the present agreement. There are those who say we would be awarded more - are you willing to gamble with our future like that? We negotiated the Agreement no judge told us what we could have! Secondly, this agreement is the most lucrative and best example to date of an Aboriginal People's rights to enjoy the benefits of the resources of their traditional lands. No other Aboriginal Nation in Canada or perhaps the world has gone this far! If we refuse to sign, Governments may say that they cannot deal with the Crees and that they must take the resources without the involvement of the Cree Nation. Yes, we would fight this, but the outcome is not clear. Moreover, if we choose to fight all development then it is likely that we will continue to experience a shortage of housing and employment opportunities in the communities. If we do not provide housing and opportunity many more Crees will leave Eeyou Istchee.

7. *If we reject this deal, there will be more offers. Quebec needs the north and its resources to grow. Let's ask Quebec to fulfill its obligations to us first – then we'll talk. With this new deal, Quebec so much as admits that they haven't fulfilled the JBNQA. Billy Diamond always said that Crees had not extinguished their rights to the land because of this. Quebec has unjustly enriched themselves on us with all the billions they have gotten from Eeyou Istchee and never coming through on their end of the bargain. We don't have to worry whether they will deal with us, it's the other way around. Crees have not had enough time to see whether or not this deal is the most lucrative option open to us. We need time to analyze the implications of all options and what it means to our Nation's growth.*

As for the courts, perhaps it is time we changed lawyers if they cannot deliver the results. For the amount of money we pay them we should have tangible results by now. We shouldn't keep paying to lose.

8. When we fought Great Whale we did so as a nation. The leadership of our Nation for the most part supports this Agreement. The Council Board has approved the AIP and the final Agreement is under discussion. The most vocal opposition to the Agreement are non-elected or are individuals who have tried to call on outside support to kill the deal before the Cree people have considered its content. There has not been a clear and realistic vision from any of the opposition as to how we will provide a future for the increasingly numerous future generations?

8. *The opposition includes Deputy Grand Chief Matthew Mukash, Nemaska Councilor Josie Jimiken, Waskaganish Chief Robert Weistche and Chief Abraham Rupert of Chisasibi, and Chisasibi Councilors Eric and Larry House just to name a few that represent people. Perhaps the opposition is unknown because they don't have access to the same resources that the GGCEI pro-agreement team has. They don't have paid airfare, expenses, consultants and lawyers. In an interview with Deputy Grand Chief Mathew Mukash, he said the Grand Chief told him he couldn't use Grand Council resources to oppose the Agreement - even though he is an elected official! The pro-agreement people complain that the opposition doesn't have any alternatives to the agreement. Well, some options are discussed here, but the opposition also needs more time and resources to create a vision. With the present timetable this is impossible.*

STEWARDS OF THE LAND?

9. The Agreement provides for forestry to be planned on the basis of Cree traplines. Moreover there will be a new closer cooperation between the trappers and the forestry companies. This will be a very important part of the Agreement and it will be up to the Crees to make sure that their concerns are addressed in the new forest regime.

10. With the New Agreement the Crees will have money to invest in forestry or mining, hydroelectric or other ventures in tourism or manufacturing. The Crees will be major players in the development and administration of the Territory. With the growing Cree population, we will also be the majority inhabitants of the territory. The Agreement is but a stepping-stone to the Crees becoming the major economic and social force in the territory. We will have future agreements once this is completed to increase the recognition of the Crees as major players in Eeyou Istchee.

11. In reality, Crees are no longer guardians of the land. This was the past. That era is now over. It has been gradually eroded since Europeans first came here. We never again had complete control over what happens on our land. We are fighting to at least have a say.

12. The leadership is tired. They don't want to fight anymore. It is time for reconciliation.

9. *Just ask Chief Paul Gull if he and his trappers think their traplines will be adequately protected. The Grand Chief's trapline will be flooded. Is this protection? International protection standards say 8% of a trapline should be protected. Quebec is only offering to guarantee 1%.*

10. *Instead of more forestry operations, what about a water bottling plant? Water is more expensive than gas by the liter. How about marketing Labrador Tea? People with upset stomachs will try anything and this is an effective remedy. What about other medicinal plants? They are a part of Cree intellectual property and deals can be made with pharmaceutical companies. How about making hide jackets? If Crees put their heads together there would be even more ideas. The leadership over the past decades has shown a lack of imagination. Big projects and agreements are not the only source of jobs. We can be major players in a Cree way as well as in development with others.*

11. *When did Cree stewardship of the land end? Numerous GCCEI/CRA AGA resolutions would seem to show that Crees are still very concerned about the land. Our identity is intact and we aren't assimilated yet.*

12. *If the leadership is tired then perhaps they should step down and let someone who's not tired to get to work. Perhaps it's time for a new perspective.*

News Reporter (Writing, researching, interviewing)

News reporters and correspondents play a key role in our society. They gather information, prepare stories, and make broadcasts that inform us about local, provincial, national, and international events; present points of view on current issues; and report on the actions of public officials, corporate executives, special interest groups, and others who exercise power.

In covering a story, reporters investigate leads and news tips, look at documents, observe events at the scene, and interview people. Reporters take notes and may also take photographs. At their office, they organize the material, determine the focus or emphasis, write their stories, and can help select accompanying photos.

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This challenging position will be responsible for writing news stories and feature articles for assigned beats. Successful applicants for this position will have a nose for news and a knack for turning around well-written breaking news stories and occasional features while meeting deadlines.

A working knowledge of English, French and Cree would be an asset.

the Nation

Please e-mail c.v. to linda@beesum-communications.com
Or fax 514-278-9914
Competition closes Feb 1, 2002

WHY CREES SHOULD SIGN THE DEAL

13. The majority of Crees are in favour of the deal.

14. Many people don't like how this deal was done. They don't like that it was secretly negotiated. But it had to be done this way. If every chief was involved in the negotiations with Quebec – they would each have come with a laundry list of what they wanted out of the deal. There would never have been agreement.

15. Ted Moses has the mandate and the power to sign this deal without a referendum of Cree people. He was elected to lead and he should lead.

16. The Cree media are biased against the deal. They only let the opposition speak.

17. Self-government is not possible. It is just a dream. We don't have the people to do it. We don't have the power to get it.

WHY CREES SHOULDN'T SIGN THE DEAL

13. *How do we know that a majority of the Cree is in favour of the deal? Did someone do a poll or referendum?*

14. *No more back room deals. There has been no transparency or debate that we require in a true democracy.*

15. *Where is the written resolution that says the Grand Chief had the mandate to negotiate this deal? In fact Resolution 2000-25 specifically forbids him from doing so. When leaders lead without heeding the words of the citizens we call that form of leading a dictatorship.*

16. *The Nation has gone out of its way to be fair, even to the point of calling the GCCEI and saying we have nothing pro-Agreement and can they send us something. The Cree leadership, on the other hand, has gone out of its way to close the door on Cree media (radio, television and print) – to the point of kicking us out of meetings. There are so many unanswered questions in this Agreement, yet, so far, no leader has shown a real willingness to speak to us about the tough questions. As soon as they think someone is against them, they refuse to provide them with any information.*

17. *If everyone thought self-government is such a pipe dream then there would have been no Canada and no Parti Quebecois trying to make Quebec an independent nation. To say that Crees cannot work for or hope to have self-government is racist. Can't the Cree also aspire to attain such a lofty goal.*

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Beesum Communications

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Competition closes Feb 1, 2002

Better to be safe, winter is coming

Hello! everyone. Three years ago the winter had just started and it was the first snow. There was a story about the accident in a community that happened and that was a shocking moment for the whole community cause there were two death in the accident two young girls. The accident was a ski-doo crash.

Well what I'm just about to share to you that it was two best friends that knew each other, since pre-k. They were always together and were like sisters. They played sports and shared alot of things together. They were special to us. They brought us alot of sunshine and happiness to us and other people and friends. We miss them so much.

I want to say something to the community is that be safe with your children as they go riding on a ski-doo or four wheeler. Make sure that they're wearing their helmet because you never know what can happen to them. And parents too please be safe, we are the example to show are children to be safe on ski-doo's or other things that we use to ride. They look up to us.
Thank you very much and happy for you to read this important letter.

Dedicate this to my family and the other family, and friends.
Krystal Paige Mianscum & Mary Irish Beverley Happyjack-Wabanonik
18 Nov. 1986 - 17 Nov. 1998 31 Mai 1987. -17 Nov.1998

Greetings--My Cree Friends

Having visited the Lands of the Cree for nearly 20 years now, I've come to feel a deep feeling of love for your wilderness forests and your wild-running rivers—to feel warm feelings of friendship toward your people for their good-hearted hospitability-- welcoming me to canoe and ski their River, to camp under their ancient Spruce-Trees. I feel deeply honored to be allowed to visit the Cree homelands, to be a welcome visitor upon your Land. When I leave for my own home, I always thank my Cree friends, Samuel Wapachee and his family for the wonderful enjoyment that visiting their Broadback River has brought me.

Both the Rupert River and Broadback are now more dear to me than the land of my own Father, on the farm where I grew up in Northern New York State. When I cross the mighty St Lawrence, which flows less than a mile to the north of our farm, I think to myself—We cannot let the Rupert River and Broadback become the poisoned and broken River that You have become—St Lawrence. People are warned not to eat the fish of my River, the St Lawrence. The fish are full of toxic chemicals and cancer. The people of the St Lawrence River Valley, both sides of the border, both Canadian and American, also have high cancer rates in their communities.

All these terrible things have come about because we non-natives have forgotten to honor the Earth—forgotten our love for the Land and the Waters and the Wild Things. We've put dollars first –lined the riverbanks, both sides, with polluting industries—dammed the River to make more power for more and more industries—until our Air and our Waters and our Land are not healthy for either the people or the animals.

Please—My Cree Friends-- learn from the mistakes we've made. My River—the St Lawrence—is a River of Tears for all the polluting poisons and carcinogens which He is now forced to carry. No matterhow many hydro-dollars Hydro Quebec offers You—Don't sell them your beautiful free-flowing Rivers—Don't sell them your healthy Environment—Don't sell them your native heritage and your way of life---

There are many non-natives, on both sides of the border, who join their Cree Friends in the heroic wordsspray-painted on the Broadback River bridge—"Stand strong for the Land—Our Land—and for OurChildren—Let the River flow FREE!"

Your Friend and Ally South of the Border,
Dave W. Hassig, New York State

Answers to the Crossword Puzzle in the last issue

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WILL ON THE GRILL

by Will Nicholls

I love the holidays in Cree country. It is a time of feasting like no other. I attended the christening feast of the two latest additions to the Mistissini population; Lian Jonah Quinn and Robert Gordon Mianscum. I noticed one of the caterers was my cousin Tommy MacLeod. Kudos to you and the gang on a meal well done.
I also attended a feast on New Years Eve at my old friend George Blacksmith's place. There was caribou, beaver, turkey, potato salad, etc. My plate was almost as overflowing as the hospitality shown to me by his family.
Of course on the Nicholls homestead my mother outdid herself. You have to try the Red Wine and Garlic Moose Roast. It was so good I have to share the recipe with you. To not do so would be a crime against Crees. My mother got the recipe out of a book called *Cranberries and Canada Goose*, put out by Blueberries and Polar Bears Publishing. This book is chock full of recipes for "moose, goose, and things that swim." You may order the book from: Blueberries and Polar Bears Publishing, P.O. Box 304, Churchill, Manitoba, R0B 0E0 or phone 1-800-490-2228.
The bannock recipes at the end are from the same book.

Red Wine and Garlic Moose Roast
(you may substitute caribou)
4-6 lbs. Roast

Marinade
½ cup red wine vinegar
2 garlic cloves crushed
2 tsp salt or 2 tbsp salt
1 cup red wine
cold water

place roast in a plastic or glass container large enough so you are able to completely cover the roast with marinade.
Combine niegar, garlic, salt and wine. Add water to cover roast and marinate overnite in the fridge.

½ cup flour
1 tbsp DLS seasoning (Dymond Lake Seasoning) or 1 tsp salt and ½ tsp pepper*
2 garlic cloves crushed
2 tbsp brown sugar
1 tsp prepared mustard
1 tbsp Worchester sauce
½ cup red wine vinegar or lemon juice
1 cup red wine
1 large onion sliced
14 oz can tomatoes, crushed or diced

Mix flour and DSL seasoning*. Remove roast from marinade and roll in flour mixture. Brown in 2 tbsp oil in a heavy skillet over medium-high heat.
Place the roast in a slow cooker or dutch oven.
Mix remaining ingrediants. Pour over the roast. Cover and cook on low in slow cooker for 10-12 hours or in the oven for 6 hours at 250 degrees for 6 hour.

Twice Baked Potatoes
8 baking potatoes
1 cup Creamy Bacon or creamy Italian Dressing
1/2 cup Sour Cream
1/4 cup fresh chopped chives
1 lb. cheddar cheese
1 cup frozen chopped broccoli

Bake potatoes at 400 degrees for 1 hour. Slice off tops of potatoes and scoop out the centers leaving 1/8-inch shells. Mash the potatoes. Add dressing, sour cream, chives and broccoli; beat until fluffy. Spoon into shells and then top each potato with 2 oz.
cheese. Bake the result at 350 degrees for 20 minutes.

Rice Balls
1 pound cooked rice
6 oz. Mozzarella cheese, grated
3 Tbsp. ricotta cheese
Garlic powder
Romano cheese
salt and pepper (to taste)
2-3 beaten eggs
1 cup breadcrumbs
2 Tbsp. cooking oil

Cook rice the day before and let sit in refrigerator over night. Mix all ingredients except beaten eggs, breadcrumbs and oil. Shape into balls. Roll in beaten eggs then breadcrumbs. Fry in hot oil until golden brown.

Will's Winter Punch
2 cups orange juice
2 cups lemon juice
2 cups grenadine syrup
3 quarts ginger ale
1 pint of quartered strawberries, bananas or other sliced fruit.

Mix all ingredients. Chill in fridge. Just before drinking add the ginger ale and whatever fruit you have. I like this because it seems to help to keep away colds, the flu and scurvy (so your teeth don't fall out. It tastes better than pine or spruce needles. Trust me).

Pecan Pie Muffins
1 cup chopped pecans
1 cup brown sugar, packed
1/2 cup all purpose flour
2 large eggs
1/2 cup butter or margarine, melted

Combine first three ingredients in a large bowl. In a separate bowl, beat eggs until foamy. Stir together eggs and butter and add to dry ingredients, stirring just until moistened. Place baking cups in muffin pan and spoon batter into cups filling 2/3 full. Bake at 350 for 20 to 25 minutes or until done. Remove from pans immediately and cool.

Inuit Bannock
This is a traditional food of the Eastern Artic Inuit that was introduced to them by Scottish whalers over 100 years ago. This recipe comes from the Northwest Territories.
3 cups flour
6 tsp baking powder
dash of salt
2 tbsp lard
1 ½ cups water
½ cup raisins (optional)

Combine the dry ingredients in a bowl. Make a little "well" in the middle and pour in water and lard. Mix into a dough. Knead. Pull off pieces of dough and shape into donuts. Put in frying pan with lard or shortening. Cook over hot coals or stove for about 5 minutes each side.
Eat

Stick Bannock
This is a favorite of mine. I enjoy it with fresh homemade blueberry jam. Whenever I go to traditional powwow's I always look for it.
4 cups flour
6 tsp baking powder
1 tsp salt
½ cup lard or shortening
2 cups raisins or currents (optional)

Cook before an open fire on a stick for 20 minutes, rotating to turn all sides brown

Sarcee Reserve Bannock
2 cups flour
2 oz. Lard or shortening
1 tsp salt
2 tsp baking powder
1 cup water or milk

Rub lard into flour, baking powder and salt mix. Mix with water to a soft dough. Bake in oven at 375 in a greased pan or divide in pieces and fry.

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Particularities and remuneration

Inmet Mining Corporation offers a competitive salary. The position is addressed to men and women. Inmet Mining Corporation encourages the hiring of Crees and hanks all applicants of their interest, but advises that only those selected for an interview will be contacted.

Those interested are to send their Curriculum vitae, no later FEBRUARY 9, 2002 to:

Human Resources Department
Inmet Mining Corporation
Troilus Division
P.O. Box 8700
Chibougamau (Quebec)
G8P 3A9

fax: (514) 521-8376 / (418) 748-3033

Aboriginals in Canada had effective political leaders long before Mr. Nault and his government funding

by Boyce Richardson
visit Boyce at: www.magma.ca

Robert Nault has established one thing as Minister for Indian Affairs: he has an overweening conceit of himself as the overlord of all Aboriginals in Canada. Even so, he has overreached himself in his most recent pronunciamento to the effect that his department made a mistake in allowing Indians to become involved in politics.

The fact is, Indians were involved in struggling politically in defence of their rights long before his department gave them a nickel to do so, long before, in fact, the Canadian Parliament (in 1927) passed specific legislation forbidding anyone to give Aboriginal people any money to defend themselves politically. This was undoubtedly one of the most illiberal laws ever passed in Canada and if Nault is looking for a mistake to regret, this is a good candidate.

It may be a good question as to whether Indians were wise to take government money with which to build their political organizations. That came about when Jean Chrétien was minister from 1968-72. It seemed a good idea at the time, and Aboriginal people made excellent use of the money, building widespread political organizations around which they constructed their opposition to much specific government policy, and to the general drift of what was being done to them.

The government has never been shy, of course, about using the money they give to Indian political organizations to bring pressure on them, and native leaders have long chafed under this pressure. I recall a time that the Indians of Alberta Association (I believe it was under the leadership of Harold Cardinal), took a brave resolution to reject the government core funding money. They quickly found themselves without any money to run their organization, and (I am writing this from memory) they withdrew from this noble gesture a month or two later.

Similarly, one of the B.C. organizations eschewed not only government political funding, but all government funding, if I recall correctly, and similarly, they quickly learned the lessons of political poverty, and got back into line.

Apparently this core funding has increased to the point that the government now provides $350 million a year to more than 300 political, territorial, and tribal groupings, and Nault is asking whether they are using the money wisely. Obviously he has figured out that his job would be a lot easier with fewer politically organized Aboriginals confronting him on every issue; so, for example, he has halved the budget of the Assembly of First Nations since Matthew Coon Come positioned the Assembly to oppose his new governance initiative.

Some concept of democracy, Mr. Nault's!

There's always been a dissonance between the native acceptance of government money to conduct their organizations, and the freedom of those organizations to express their views. In the early seventies, when the funding first came into effect, it would have been impossible for Aboriginal people using their own money to build political organizations as large and prominent as those they built using government money, because in those days Aboriginal people certainly couldn't have raised enough money to organize the many conferences and meetings they held across the country. This organization, on the whole, had a good effect; but the government money has always exposed these organizations to the charge that they are, in essence, fronts for government policy.

If Mr. Nault thinks that 1970 was the beginning of Aboriginal politics in Canada, he is gravely mistaken, for in one part of the country or another Aboriginals have always been engaged in politically defending themselves, even when they had no

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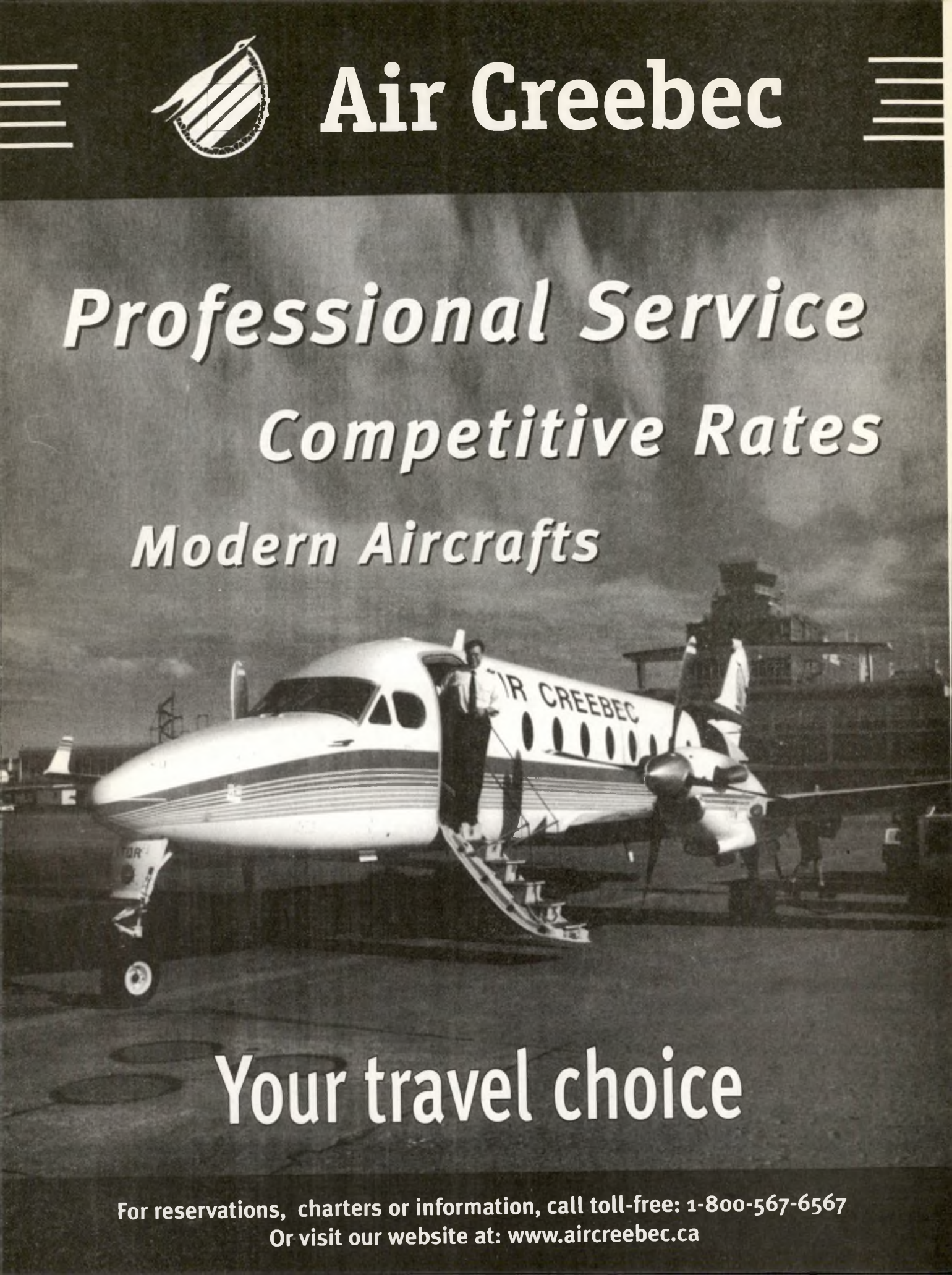
Air Creebec



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Or visit our website at: www.aircreebec.ca

Con't from page 21

government money to finance their struggle, and precious little money of their own. The Nisga'a, for example, who finally won their land deal a couple of years ago, never at any time acquiesced in the takeover of their land by the white settlers or their governments.

Aboriginal history in Canada is full of stirring statements made by recalcitrant leaders who defied the pretensions of the settler governments. For example, when a federal-provincial inquiry visited the Nass valley in 1887, an old blind man called Neis Puck listened for some time, then interrupted:

"*I am the oldest man here and I can't sit still any longer and hear that this is not our fathers' land. Who is the chief that gave this land to the Queen? Give us his name, we have never heard of it.*"

Another Nisga'a chief, David Mackay said,

"What we don't like about the government is their saying this: 'We will give you this much land.' How can they give it when it is our own? We cannot understand it. They have never bought it from us or our forefathers. They have never fought and conquered our people and taken the land in that wayIt has been ours for thousands of years."

In 1906 and again in 1909 British Columbia Indians sent representatives to London to present their Aboriginal claims to the King. In 1913 the Nisga'a petitioned the Privy Council, then the final court of appeal in constitutional matters. By 1927 British Columbia leaders had formed the Allied Indian Tribes of B.C., and they appeared before a federal parliamentary inquiry in Ottawa. The Rev. Peter Kelly, an outstanding Haida leader, told the committee:

"*It has taken us between 40 and 50 years to get where we are today. If this committee sees fit to turn down what we are pressing for, it might be another century before a new generation will rise up to get where we are today.*"

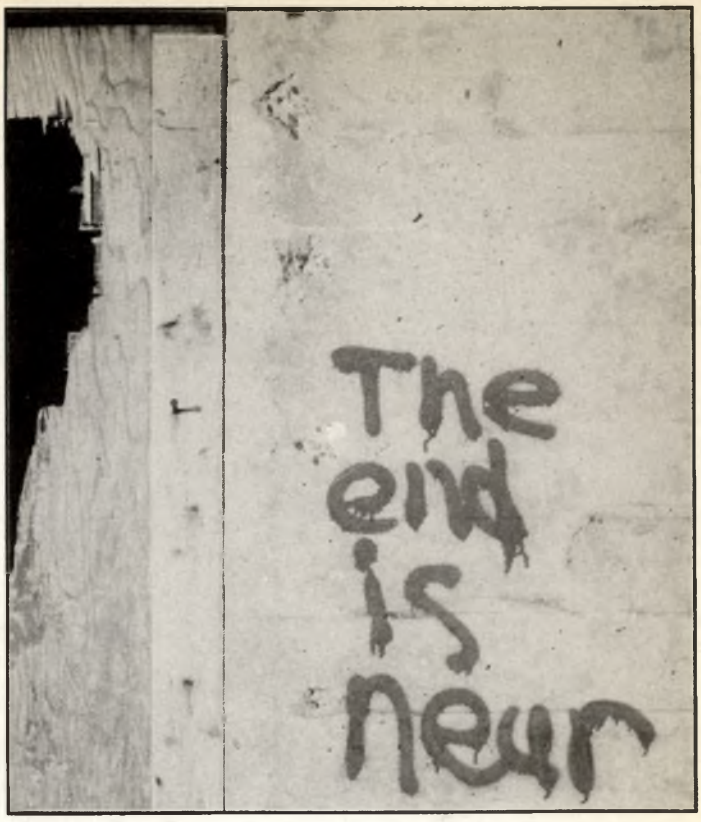
Prophetic words.

He was associated with Chief Andrew Paull, a Squamish chief, but the committee not only found that the leaders had not established any claim to the lands of B.C. based on aboriginal title (claims they described as "more or less fictitious") but Parliament quickly passed a law forbidding anyone to help Indians argue their case, a ukase that lasted until 1951.

Elsewhere, the Mohawks and Algonquins similarly protested against the effortless assumptions of superior powers made by governing authorities. When the government passed the Indian Advancement Act in 1884, they endeavoured to impose elections on Mohawk reserves, which had always elected their leaders by traditional methods. Mohawks in all reserves protested. One petition asked, "What is your power and authority to rule our people?" More than 1,000 Mohawks from Akwesasne, Kanesatake and Kahnawake signed a petition which said,

"*The Indian Act breeds only sorrow, contention, hatred, disrespect of family ties, spite against one another, and absence of unity among us Indians.*"

The clan mothers went ahead to elect their own chiefs, and the



government sent a police force to enforce the new laws. A chief, Jake Fire, was shot and killed, and his death is still honoured in Akwesasne on May 1 each year. Only one Akwesasne Mohawk is known to have voted in a Canadian-organized election since then, and he was run off the reserve.

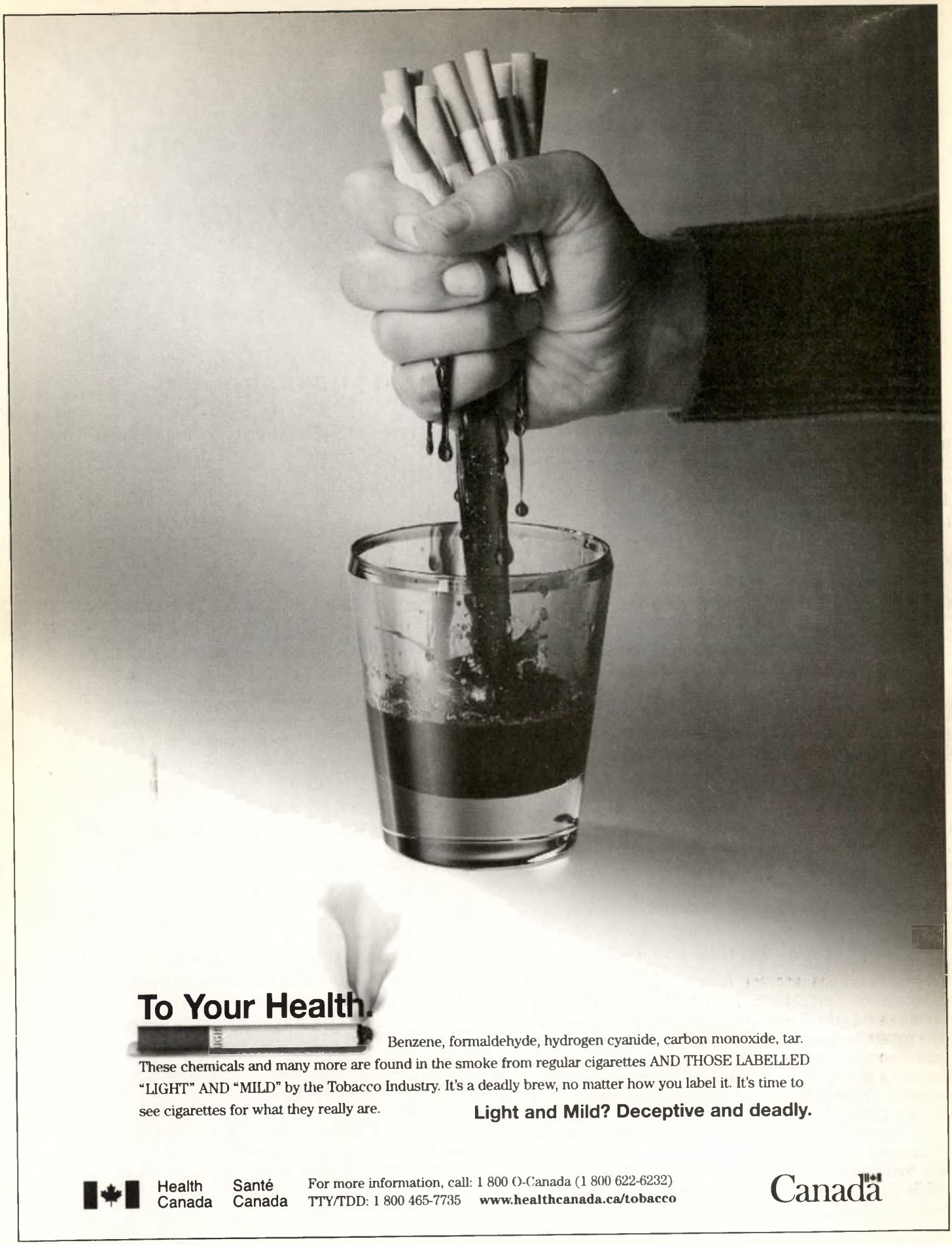
So the list of Aboriginal political heroes goes on. A man called Fred Loft in the 1920s tried to organize a League of Indians, but the government branded him an agitator, placed him under police surveillance, and did everything possible to nullify his work. In 1928 Chief Sylliboy, of the Mikmaqs, went to court to insist on the validity of his people's rights under an eighteenth-century treaty. His argument was treated with contempt by the court: but his point was won by Donald Marshall in a judgment 70 years later.

In 1946 Fred Kelly and Andrew Paull were still at it. They were the first to walk through the doors of the houses of Parliament to give evidence before the Joint Committee that investigated Indian affairs. And after them came other leaders, such as Walter Dieter, George Manuel, Philip Paul, Guy Williams, and many others, all of whom provided the Aboriginal people with political leadership before any government funding was available for that purpose.

Is it possible that the selfless work of these old, self-financed leaders was more effective, finally, than the work done now with government money?

Is it possible that the Aboriginal people nowadays could find money of their own to fund real political organizations, free of government suzereignity, and with grassroots support?

It would certainly be a struggle. But then, what else has Aboriginal life in Canada ever been?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In a Manner of Speaking

Xavier Kataquapit

I am like most people from my community of Attawapiskat on the James Bay coast as I have a good grasp of our traditional Cree language. As a small child, this was my first language and I learned it before I was taught the English in school. Even in elementary school in the community, the Cree language could be heard in the hallways and classrooms as all of my people communicated naturally in the traditional language.

As young children we learned the basics of the language from our families, friends and from others in the community but it seems that we never really fully developed our skills for the language as we grew older. I recently met with Anastasia Weesk, Interpreter and Translator of the Cree language for the Ojibway and Cree Cultural Centre in Timmins, who told me that many of the young people, including myself, use the basic form of the Cree language. We do not use the traditional original or old Cree that is known by the elders along the James Bay coast.

Anastasia has a great command of the Cree language and she provided me with a demonstration of this difference in language use. She asked me what I would say in Cree if I were picking berries. I answered her by saying Mee-Nee-Sha Nee Maa-Wah-Too-Nay-Nah-N, which literally translates almost word for word in English to I am picking berries. She told me that was a good way of saying it but added that in the old Cree a single word, Nee-Kee-Moo-Meh-Nah-Nah-N, is able to describe that task.

Anastasia explained that since we are greatly influenced by the non-Native English culture, many of the young people tend to speak Cree in an English mindset. They think in English and speak in Cree. So it is not really incorrect in that a Cree person can understand the intent of a statement but it does away with the use of the original Cree language. The sad part is that in this manner we are losing our more efficient and traditional language. At the same time people are taking short cuts in translating from English to Cree and in some cases this is because some of the English terms do not exist in the Cree language. This is sometimes obvious during a conversation when a Cree speaking person combines an English word with a Cree ending, such as 'Shopick' for shop or store, 'Schoolick' for school or 'Washroomick' for washroom. These Cree-ized English words are understood but most also have a proper term in Cree.

People my age in Attawapiskat speak the language fluently and converse in Cree just about everyday but our elders sometimes find it hard to communicate with us. When I talk to my parents or some of the elders up north, it is difficult for me to communicate with them because I sometimes find myself at a loss for words during a conversation. I find myself explaining situations or providing descriptions of events in an awkward way by thinking in English and this makes my conversation longer than it has to be. I learn a lot when I listen to the elders speak the language and often I have to ask them the meanings of words I have not heard before and I happily add them to my vocabulary. There are many ways to learn the language but the best way is from one of our older elders.

Thankfully, the Ojibway and Cree Cultural Centre is working to try to address this problem by developing educational and reading material to teach the language and especially the old Cree. One of these projects is a Readers Series that Anastasia is creating for young children who are learning the language. These books not only teach the language but also incorporate the use of traditional words and phrases that are part of the original or old Cree language. I consider myself fortunate to be able to speak my language and to have access to people who can help me learn more.

CLASSIFIEDS

100 - Births

Congratulations to My Friend Natacha Moar and her Boyfriend Neil Wapachee on the birth of their baby girl Brandy Tina Angel. Take care of each other aight? The first thing I'm going to do when I get to Nemaska I'll come by and visit...k? I just wanted to congratulate you guys. Remember Natacha that I said that your baby will have beautiful eyes, now am I right? lol. Take care..see you soon. Love in Friendship: Pris

We would like to congratulate our brother Benjamin I. Voyageur & girlfriend Raven Coonishish on the birth of their baby girl, Jewel Coonishish-Voyageur on December 31, 2001 7:29 pm, weight: 6 lbs 12 ounces. Take good care of your precious little Jewel. (Babysitters always available) Fr: Priscilla, Matthew & Melanie

101 - Birthdays

Happy 7th Birthday to Mariah Diamond on January 4, 2002. You have grown up so fast. I am sorry I couldn't make it for your Special Birthday, but I will make it up to you. Keep on eye on your little brother Donovan for me while mommy is sleeping or napping. Many more to come..from Daddy Jimbo in Mistissini (Still Nemaska Eeyou) P.S. I am still buying you a gift ok!

We would like to wish a happy 1st birthday to our dear little sister Sonya Frederica Clara Trapper on December 30th 2001. It's hard to believe you're gonna be a one year old girl Babes!! It seem just like you were born yesterday. We can't imagine what it will be when you start walking. We love you, Sonya darling!!!! Love, your older siblings CT, DT and ET

Happy Belated Birthday to my husband Jerry Matoush on January 4, We love you so much Love always;Olivia and Reshawn

I would like to say happy birthday to my aunty Leeann Matoush on January 8/02 Happy Birthday aunty. I love you and miss you sooo much. Love your nephiew Reshawn Philip....in Mtl....miss ya!

Well well well.....A new year has begun so is my sisters's age has changed again....She's getting younger every year and I am getting older....She will be celebrating her Birthday on January 8....I hope you have fun and a blast.....Oh by the way....you will be 18, so don't move out please !!! and BE KIND REWIND !!

Happy Birthday to my Sister Cheryl Anita Wapachee...she's turning 17 on the 14th of January. Happy birthday My sista. Take care of yourself and that lil Hockey player too (Dakota).Give him some hugs and kisses for me and also for mommma aight? We love you both and miss ya so much. Remember Cheryl don't party too much...not yet wait for me...Joke, lol Laterzzz now... Love: Priscilla and Mom

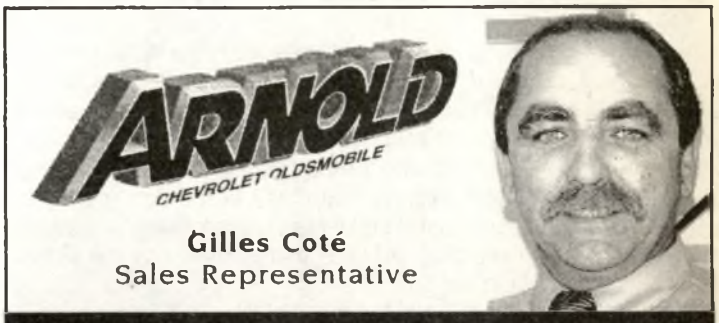
I would like to send a beautiful birthday to my oldest son, Casey Lee Mianscum, on January 25, 2002. It's hard to believe that you're a young man now, the whole eighteen years of you. I'm so proud of what you are going to accomplish in your future endeavours. It only seems like yesterday I first held you. I Love You and don't let anyone tell you otherwise. Love Always, Mom. (Susan) XXXX

A second message I would like to send to my beautiful daughter, Amanda Lynn. My baby girl will be turning thirteen on January 30, 2002. Wow, it's hard to believe that I lived to see your pre-teen birthday. You're beautiful my girl. And a Happy Birthday to you. I'm proud to have you as my daughter. Je t'aime ma belle fille! XXXX Love Always, Your Mom (Susan)

300 - Personals

I would like to wish my little boy in Mistissini a very Merry Christmas and a Happy New Year. I just want to say to him. When are you coming to Waskaganish to open up your gifts, and to see what Santa brought for Christmas. We all miss you here in Waskaganish. I can't wait to see you. Myra has grown up, and soon enough she'll be taller than you. (Just kidding). Merry Christmas and a Happy New Year to your mom too. I love you, and I miss you. See ya soon. Myles Blackned

I would like to say a big Hello to my friends in Nemaska...they are Nathalie Mett, Noreen Wap, Charlotte Wap (Shaaney), Evelyn Tan,Nathacha Moar (soon 2 be Wapachee), My sista Cheryl and her baby boy Dakota, Lori-Ann Wap, Jennifer Wap, Jessica Wap and in Mist. Miss Laura Wap. How are ya girls doing ? I hope y'all doing just fine. As for me I'm doing just fine...But there are times when I wanna go back home just because I miss home and I miss Hanging around with you "Pantysit". Anway I just wanted to say Hi to y'all.Take Care of yourselves, aright? And also Sorry if I missed someone on this lil note. Love in Friendship: Priscilla (y'all know me)



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Continental
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★★★
• Restaurant service, room service, bar ,video poker
• 55 smoking rooms • 20 non-smoking rooms
• 10 Bachelors with kitchenette
• 2 meeting rooms for 20 and 60 persons
• Quality accomodation at economic price
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HERE IS A BREAKDOWN AND EXPLANATION OF THE THREE WAYS OF DEFINING THE LAND ACCORDING TO THE AGREEMENT.

CREE PROTECTED AREAS 1%

Cree protected areas are sites which are considered important to the tallyman of the trapline. This can bea burial site, a cultural site or a permanent campsite. A permanent camp is an area where the Cree trapper will reside for most of the year (an average of 8 months) during the hunting, fishing and trapping season. 1% is about equivalent to a 1,5km buffer zone around a camp.

The way they will manage these areas has not yet been determined.

ECOZONES 22%

A tallyman would be able to identify a portion of his land into different ecozones. An ecozone is an area of the trapline which is very sensitive to human intervention. These ecological zones will vary in size depending on what the tallyman will indicate as its main purpose. The ecozones identified by the tallyman can be a moose yard, a beaver habitat, bear dens or land used for hunting, fishing and trapping which is used on a continuous basis.
Mosaic cutting will take place in this area. 2% to 4% will be cut every year in the ecozones.

THE REST OF THE LAND 67%

This is the land not already identified as Cree Protected Areas or Ecozones. At any given time a maximum of 40% of the land will be 20 years old or less. This is either because of cutting or a recent fire.
Mosaic cutting will take place in 75% of this area. The other 25% will be big clear cuts with buffer strips identified by Quebec. (top of the map).

MOSAIC CUTTING

The basis of this cutting method is to cut wood while keeping some forest cover for wildlife. They do this by cutting only small parts (or patches) in the forest. These patches or cutting blocks will be distributed all over the territory. The other part or untouched area will have forest stands of more than 7 meters. They will wait 15 to 20 years before coming back (or until cut area is 3 metres high) and cutting in the untouched area.

WASWANIPI
CREE MODEL FOREST

FORESTRY AND THE AGREEMENT IN PRINCIPLE: HOW IT WILL AFFECT US

Waswanipi

The Agreement in Principle signed between the Cree and Quebec will affect us all for the next fifty years. We all need to understand this agreement in order to make an informed decision. We want to provide you with a visual interpretation of the forestry section of the agreement for discussion purposes. The map shows how a trapline may look like once the Agreement is in affect after a 20 year period.

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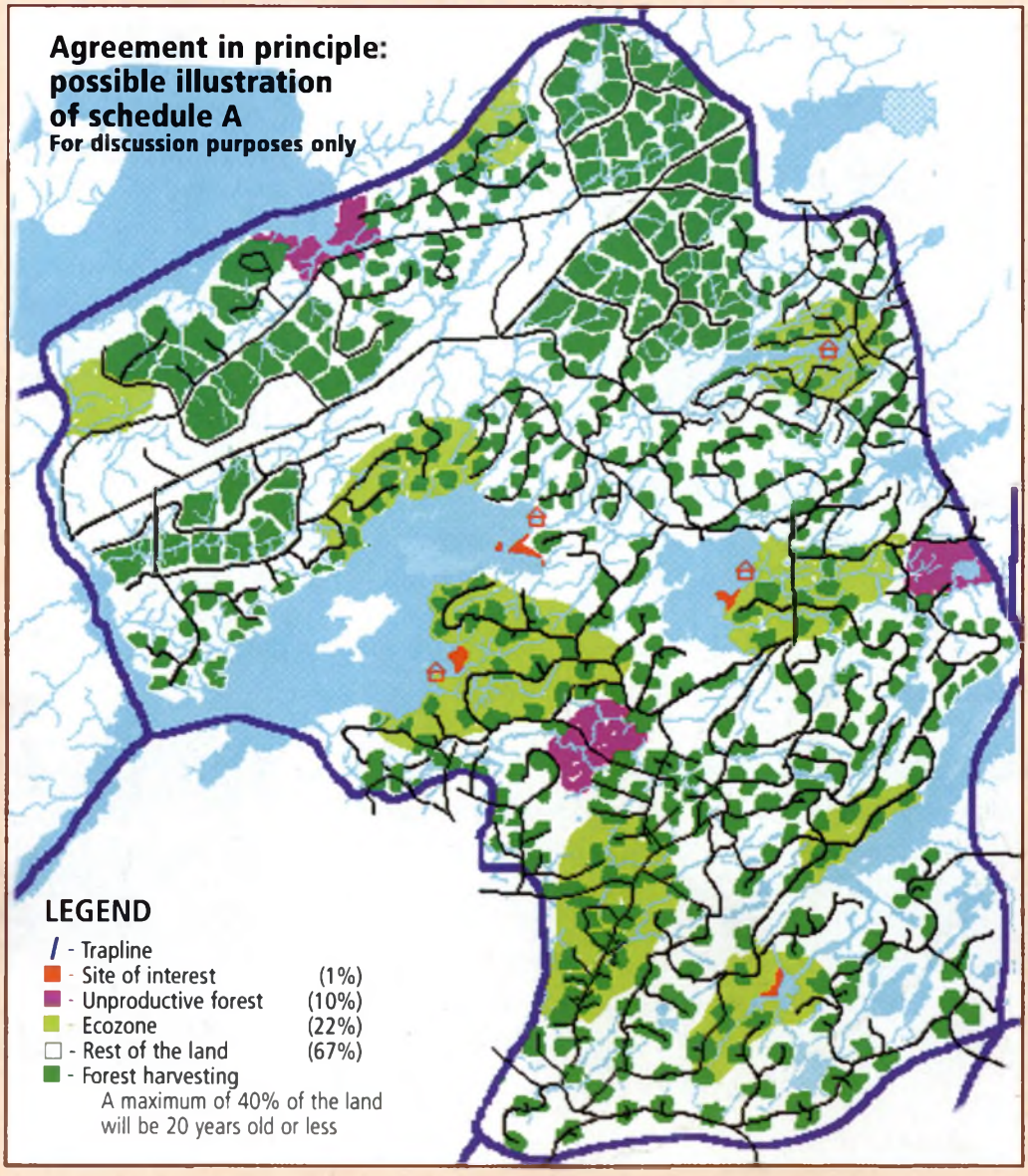
Agreement in principle:
possible illustration
of schedule A
For discussion purposes only
LEGEND
- Trapline
- Site of interest (1%)
- Unproductive forest (10%)
- Ecozone (22%)
- Rest of the land (67%)
- Forest harvesting
A maximum of 40% of the land will be 20 years old or less

WASWANIPI
CREE MODEL FOREST

Produced by the Waswanipi Cree Model Forest and the Waspanipi First Nation

explanation continued on reverse of this page